

M 1912
BARN
LUNCH/COFFEE
Sunday August 23, 1970

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parts especially.*

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Must Remain in
Transcription Room

LUNCH

MR. NYLAND: First, a happy announcement that Penny had a baby this morning - a boy - 6 lbs., - huh, right Jean? I have to get information like that from Jean. 6lbs. Jean? (Jean: 6 1/4). She's doing well, Bo went there, so...I hope, Robert, that the work we did for the house was helpful. Did you read the little article? (Robert: No, not yet...) I have it. It's not bad. It is owned by the town. ^{there} That is why there is such difficulty in getting electricity. But it's quite all right.

So, let me see, what other news is there? I sometimes feel like the Warwick Gazette. But I can't add any - JoAnne left for Ohio. ^{any} And on your docket, Greg .

I want to say just a few words about difficulties in Work. It comes up every once in a while and perhaps if you understand a little bit more of the workings of what really takes place - because although one says it is an A-B-C and it is an intellectual process and even if, emotionally, one comes to a conclusion as a result of intuition, it always lodges, of course, in your brain, because that's what we are used to. That's the only kind of a language we really know. We do know language of the body. Language of the feeling is very, very limited.

But the brain always takes over. And for a little while when you

hear about Work, the brain is really in the driver's seat. It is necessary to have an understanding, a clear understanding, of what is the kind of a process that should take place. And definitions of what is meant by Objectivity, and, of course, what belongs to it as impartiality and even if we leave the Moment, for a little while, out, it will come up every once in a while and you will be puzzled by it.

After that, your mind has an idea that it knows. And this is true in ordinary life, also. And we have been educated to believe in the mind because it talks and therefore it always can have the floor. And the kind of a language that belongs to the mind is not at all like the language of the body - or your feeling. They are not ^{VOCAL} ~~real~~.

And because of this kind of an education that we have had and stuffing our mind full of an awful lot of nonsense and data, the mind has really the idea that it can direct and it becomes conceited. And, in a very unconscious way, does not really know what it is all about, but ~~it~~ thinks it knows. And this is the way we approach many times, Work, particularly when, in answering questions, the emphasis is many times, on A-B-C or, that isn't Work, and things of that kind which of course are exaggerations. But which make it very difficult for a person who is not willing to let the mind talk all the time and particularly for those where the mind already plays, more or less, a secondary part.

Lisk/- for many women, where the emotional state is much more important to them and where they don't want to have any particular explanation because they want to go by their feeling. Now their feeling doesn't get them very far because it is also extremely limited. And this is really what the

mind utilizes. And because of that there is this disagreement between the mind and the feeling. And the mind always has the last word.

As a result, then, of interest in Work, the mind exerts pressure. Because the realization, which also takes place in your mind, that it is necessary and that one can agree that one is unconscious and that one feels, - because here the feeling is allowed - that one feels that something ought to be done about it - can give you a wish. But then the mind starts immediately to tell you what to do. And also goes as far as telling you that you are doing wrong when you don't do it. And then there is a certain accusation process that goes on in the mind and it results in pressure.

And one walks, then, many times having in mind that one wants to Work - but it is mostly because the mind tells you you ought to Work. And it is augmented by different people who tell you you ought to Work. It is also helped a great deal by meetings where you constantly hear about Work and then your mind will say, 'Yes, it is necessary,' So then again the mind takes over and during a day, and whenever you then happen to think about Work the mind tells you that you ought to.

And sometimes you are not at all in a state where you want to do it at all. You think that your mind, because of the education you've had, is a little superior. And that when ^{the} ~~this~~ order as it comes from the mind - that you ought to follow it - the feeling is not sufficiently developed to counteract it. And honestly, many times, a feeling has no chance. Because what will the feeling do when it is up against the cleverness of a formulation? And a word which will explain immediately what is needed and about which then there is no further question and as far as the mind is concerned and particularly

when it is based on logic - or, sometimes when it is based on common sense.

The solution, of course, is quite obvious. You have to tell your mind to shut up. The mind is good for a little while in the driver's seat and then you put the mind in the back seat. And no back-seat driving.

It is a little difficult to know who will drive then. Because your feeling is not used to be occupied in that kind of a way and you don't rely on yourself because you are not familiar. It has been spoiled by the education we've had. And it is a long process before the feeling even is willing to take on a responsibility and particularly because the mind is not so easily shut up. It keeps on talking. And you have to tell it time and time again, "get out, I don't want this pressure." And that includes something very strange because when you say that, your mind tells you - "but if you don't Work - you know, if you tell me to shut up - then you know you don't Work." And to have the feeling take over and really be strong enough will take quite some time.

The encouragement to let a feeling be what it should be and can be and could become is what I have called openness. It is the willingness to let nature, as it were, take its course and be dependent on whatever the level of one's own being is.

When the mind has been stimulated enough so that you know that Work is really important, then you can tell it to shut up for a little while. And then you pursue your ordinary life and you try not to be under pressure of Work. Not allow your mind to tell you what you ought to do or that you ought to and many times tasks are given - as "Do it at 10 o'clock, do it at 11, do it at 12" - there is very little sense in doing it that way. If it comes natural, it is a different matter because then one is assured that the feeling has a very

definite place. And that is why I say it always starts with a wish. It never should start with, as one says "in the beginning was the word" - it isn't.

That's only good for the Gospel of St. John to start with.

We start with wish. We start with an intuition - something that one says for oneself, "it is right, but I don't know why it is right."

When you take the pressure of your mind away, your feeling will have a chance and if you remain open, your natural way will give you opportunity to see yourself every once in a while and you can rely on an essential quality of yourself in which then, because of such openness, your feeling will dare to come to the foreground - because it is really so afraid of the mind - that it will criticize such a feeling.

You understand that this is a question for a person within himself. It's exactly the same principle when there are relationships. And many times the fights about Work is a result of the misunderstanding of the function of an intellect or of a feeling - and particularly when the feeling starts to assert itself as an emotion, it is not understood and there is an unwillingness on the part of the mind to understand it. Because the mind still thinks it is king and it has to be dethroned.

How to make out of that kind of a mind a real mind? That is, of course, always the problem. And for that you have to have the help of a fulfilling of your emotional state. Your emotions will make you open. On your emotions, you can build when there is already a level of Being. When, in a day, while you Work, certain things will come without the mind having to tell you. Pay attention to the feeling that is there, as if, in the state of your being something is felt to be missing. ~~X~~ This is really the whole point. I feel that

something is lacking in me. And the openness is that I then wish to be filled.

How close you can get to that and how you will utilize it depends a great deal on the level where you are. If it actually can take place in such a way that you become involved and that actually you see what you are, that then, this kind of humility that will accompany that perhaps will give you a chance to utilize your emotions to pray. It is very useful, if such a state comes during the day - you might say, "uncalled for" - because the mind is not calling it. It comes out of the blue sky. It comes out of a surrounding. It comes out of your attention in working in an ordinary sense. It comes out of your enthusiasm is wishing to do what you are doing well. All such conditions will help you to understand that something else must exist. And it is not your mind you can rely on. That's why I say so many times that your mind is your enemy. You must not trust it. It has to be changed so completely that the ~~rebuilding~~ ^{REGAINING} of the trust in your mind can only be based on the accumulation of Objective facts in your mind. With that you can start to rely on it. When they are not there, all the interpretations and associations, rationalizations, every kind of conditioning of your mind will prevent you to have a basis on which you dare to live.

Your feeling will help you because although it is small, it is much more genuine, and because of that, much more reliable.

I just want to tell you. Try this afternoon not to think about Work. Just Be. And the way you can be in what you do, never mind if it is raining or not, don't complain. Just have a level for yourself, as your personality, as high as you can make it, without having your mind come in and trying to push it up even a little further. To ~~just~~ just your feeling.

Honesty belongs to your feeling, not to your mind. Honesty will give

you your Conscience. That belongs to your emotions.

And I hope, because of that, that you might have a very open afternoon - with a wish that whenever something is knocking on your heart, you will open the door. I said the other day, even just a little - but open it.

Have a good afternoon.

SUNDAY COFFEE

MR. NYLAND: Sunday, end of the weekend. I hope you had a good afternoon. You have to learn to understand, I think, gradually, that I say certain things at a certain time. And that whatever may, at the present time, not be suitable for you - that is, that you don't understand it or perhaps even disagree with it, you - you should leave it alone.

You have to learn only to talk when you talk about Work about your experience. It is all right to quote from ALL AND EVERYTHING. It is not right to quote from meetings unless you yourself have experienced that. There is of course a certain sequence in talking about Work. And the reason why I talk sometimes about certain things that may seem a little advanced, is because I want to get, get under the wire, as it were. I try to condense it in a certain way and also I like to make it logical enough so that the sequence can be understood.

But there are certain things that if I had all the time in the world, I would not tell you now. And for that reason, I would like to warn you because I explained some time ago, I didn't talk about 'as if' in the first ten years. Simply because it was necessary to establish first what is the reality of Work without talking too much about the difficulties of understanding it even, psychologically, or explaining it.

And when I simply make a statement, 'one creates an "I" and even say 'it is an "I"', of course, which is a result, at most I would say, of a very intense unconscious wish. Usually your brain will not realize the difficulty in the 'as if' proposition. It comes much later. And in the beginning it is not necessary to talk about it. In the same way when I talked today about the difficulty of the brain in relation to an emotional state, I do not want to talk about that in the beginning. Because in the beginning it has to be established first that there is a wish which goes over into the creation of 'I' as a *part of* the brain then starting to function and in observation makes a relationship with the body. And that the continuation of that kind of a process is dependent on the wish constantly feeding the desire to create an 'I' and to have an 'I' function in relation to the body. So that those three different units, you might say, *become* ~~are~~ connected with each other and it is a kind of a triangle which then when the process could become continuous and is dynamic, it will continue to function by going along the sides of this triangle as if one describes a circle.

So, you see, in that kind of a concept, the conflict between mind and feeling doesn't really exist. That is, it is put on a level of Consciousness when this 'I' functions in a special kind of a way. And it's put on the level of a Conscience when there is a real wish which is emotionally tinted. So, one does not have

to consider it, then, when one talks about Work. And, in order not to confuse you, I do not want to talk then about the disagreement between a mind as it functions now and a feeling as it functions now.

Gradually, that what takes place in one as a result of the conflict between the two when finally the mind starts to realize that it has not everything to say and should be relegated to a little bit of a lower position and that because of that then a feeling can actually blossom out to become an emotional quality and then, in relation to the mind, becomes really positive. And that what takes place when the mind has to become of a negative quality - you have to understand that it is practically on its way out. And that the process involves, when this continues to take place, and when it is taking place in a peaceful manner, when one Works, that then, logically, the mind, this time in an Objective sense, will find its proper place in the triangle. And then it will become, gradually, whatever there is left of the unconscious mind, become a servant. And that what is a Conscious mind becomes the Prime Moving force giving Light and becoming positive.

And we say, several times, that what it is at the present time when the mind unconsciously thinks it is positive and that the body is negative, that it should be the other way around. That is, that the mind takes the place, unconsciously, of a servant and is replaced by a Conscious mind which is positive.

But you see, when I start to talk about that then you will ask what happens to the body? Because if the body is now negative and the mind will have to become negative, where is the body? The logical answer is, of course,

that the body disappears and there is no particular reason to find a place for it because it has fulfilled its function.

The function of the body is first to contain the organs for a man.

Gradually when the organs themselves, like the mind and the feelings start to develop, they can stand on their own and then the body is no longer needed. And in the process of Work, gradually, the understanding becomes quite clear, that when the mind can function Objectively that then in regard to the body, there is no desire even to describe the manifestation. And that therefore, the body itself in this process, already disappears because it is not considered any longer - than only a vehicle for Life.

And when Life then, you might say, is considered solely as that what is needed for an 'I' to observe, that then the manifestations become as if nothing. They still exist, they still form for the mind, even becoming Conscious, and for an emotional state linking up with a Conscience, they still remain the vehicle. But the place of the body is entirely different.

I want to explain that a little bit more in detail so that you understand that whatever now takes place, that perhaps it is not your experience as yet and that therefore it is quite useless to quote me. Only when you have an experience that you actually know that there is a mind which can function in a positive sense and that you also know by experience that the value of your body itself is reduced and becomes less and less because the manifestations are not considered, are you entitled to use these kind of analogies.

The reason why I say it is after last evening when the question came up "what kind of questions are important?" The importance is only determined by what is actually an experience of yourself and however small it may be and

whatever may be not entirely understood - or even your ignorance of that what is happening when it is reality for you as a result of an experience, it becomes worthwhile. When it is a little bit theoretically tinted it is not as much worthwhile, although it may be at times necessary to keep your mind clear and logical. There is all the reason in the world to make sure that the mind although an enemy at times, at least, when it is now engaged in this transformation process, that then the mind starts to function correctly and again regains its particular value as positivity, but this time based on the experience that has a reason of existence.

So, I would say if you have questions think enough about what you want to say and whatever it is, try to say it very simply. I will not scold you. I will not even become too much emotionally involved. It is now like a gathering where we put all the cards on the table, where you come into this Barn as if you come into an operating table and you are stretched out like in a hospital and something is now being determined about the state - the state of your psychological health - or psychological illness and it is then a question you as patient want to know what is the truth about yourself. If you keep that kind of a picture in mind you will not err very much. You will not go astray. You will remember that what you are interested in is education for yourself and for your inner Life and when that has that kind of importance and you will not forget while you ask, your question will be much much better.

Maybe you have thought of questions.

Charlotte Lee: Charlotte Lee: Mr. Nyland, there seems to be a difference in my Work efforts when my body is relatively passive as opposed to when it's

moving - for example, today. I was sanding and standing at the electric sander and the times when I would merely be holding the block of wood and my body would be at rest, I could observe my body, however the observation - even - the observation appeared to be impartial however it was not ⁱⁿ ~~at~~ the moment. And secondly it seemed that the observation was of parts of the body at times, only and not the totality. Other times when I would begin moving the blocks of wood back and forth, my body would then move with it, I could, I could become ^{aware} ~~ware~~ - of the totality of my body existing.

MR. NYLAND: Of course, it is both possible. Even if your body doesn't move. Even if you would like to have a body which exists under the scrutiny of an 'I'. At the first moment when an 'I' is there, it will recognize any object, moving or not moving. But the difficulty is that as soon as the body starts to move the 'I' will be more alert because it is moving. It is almost as if an 'I', when something is quiet and is not moving the 'I' has then a satisfaction of observing it.

When it starts to move there is a difficulty on the part of the 'I' - 'will this object remain in my view?' Now if it moves there is a thought, of course, that makes you, and your body, move and it always, whenever there is a thought or a feeling or any kind of activity of the body, a little bit of energy is necessary. So then there is less for the wish for creation of an 'I'. When one is quiet, one observes whatever happens to be in the view of 'I' and it may be a part - because everything is quiet, it doesn't matter which part is being observed. When it is moving, that what is moving relates to the totality of the body as it is because the movement is caused by life in the body and then

the 'I' becomes aware of something that makes this body move which is then Life. It looks as if the totality of the body is being observed. In reality, it is 'I' which is created more intense.

You have to understand that Work is not the object, that is, not consideration of the object. The object in relation to the 'I' is only negative. What one wishes for Consciousness is Consciousness and that is not located in the movement of the body. It is located in the possibility of having an 'I' which is potential and which becomes actual when it continues to observe. And that therefore the emphasis should be much more on 'I' than on the movement of the body, but the body itself is instrumental for the 'I' to function.

So then the question of "Is it part of my body or the totality" is quite secondary. I'm interested in the creation of 'I' and 'I' functioning. I don't care if that comes because the body is under observation only as a part of ~~the~~ ^{of} totality.

Charlotte: But when the observation is not in the ~~moment~~ ^{moment} ~~moment~~
 MR. NYLAND: Then, of course, it is not an observation. The creation of 'I', and for a very long time, is mixed with a great deal of unconsciousness. And therefore, even if one considers 'I', one knows it is not really all objective. The Objectivity may be a very small percentage, but the fact that there is something objective already is sufficient to indicate that the 'I' exists.

Now if I want to continue with this, and keep the 'I', as it were, going, and make the process continuous, for the existence of 'I', then I lose the time element and then because the body, moving and under observation, and 'I', continuously being created by my wish, the time element disappears. But it is

not when it is a moment only are a little bit after the moment, because then my unconscious mind has a chance to enter into, you might say, the 'I' and influence it.

You understand what I mean? Simultaneity comes as a continuation of an awareness when it becomes awake. That is where the real moment starts to continue as a state.

Charlotte: So, can an observation be impartial but not in the moment?

MR. NYLAND: It can be impartial, but when it is totally impartial, logically, it must be simultaneous. When it's a little bit impartial, there is still a chance for time to come and part of my unconscious mind to keep on functioning. It is willing. It is like a willing neighbor, but it is not as yet 'I'. There is something of 'I', but there is still a little bit of an influence from an unconscious ~~state~~ *side*.

You understand - when you take a neighbor and he becomes interested in this 'I', as the newcomer in the brain, when they, as neighbors, are willing to find out what actually is happening, they are on the side of the 'I' because there is curiosity, even in the mind. But as a result, 'I', wanting you might say, I wouldn't call it to make friends, but anxious to show that there's reason to exist, is leaning over backwards by allowing the neighbor to come into the yard.

That's a very strange way of saying it.

Charlotte: May I ask one more question? (Mr. Nyland: Um huh) It seems that under both conditions the wish to create 'I' is quite strong - and yet I seem to lose the wish faster when the body is not engaged because of the fact that I... (inaudible)

MR. NYLAND: That's right. The 'I' has interest only - I said it last night, I

think, only in life. When the body is quiet, for the one moment, it is there - because it exists. But when 'I' wishes life and that what is the object is not moving, it is then dead. But when it starts to move, then 'I' has an object to look at.

It's one of the - one of the proofs for oneself that when I have no movement of my body, my 'I' will not live. It is the proof that 'I' is only interested in life. And life only becomes apparent when my body moves.

You understand that? (Charlotte: Yes.) It is in that realm when I'm dependent on the movements and the manifestation of my body. It does not apply when 'I' is sufficiently grown up - to become aware of that what takes place with my feeling and what is actually taking place with my mind. Because I can be absolutely stock still as far as my body is concerned, but I don't stop my feelings and I don't stop my mind. So the activity in my feeling and in my mind continues and they can become also objects for observation.

Charlotte: Would you advise me to try it?

MR. NYLAND: No, don't try it. I'm only telling you that it can happen. That when one can be absolutely without movement and the 'I' can still remain aware of oneself. All right? (Charlotte: Yes.)

In the real state of awakening that is what must take place. Because you see gradually, when the body, in its manifestations becomes of less and less value as manifestation, life has to become apparent. When the body doesn't move, life becomes apparent in the activity of the feeling or it becomes apparent in the activity of the mind. All right?

Charlotte: Yes, thank you.

MR. NYLAND: Good. Yes?

Ethel Hemsli: It's Ethel. I've been trying not to consider my results when I make an attempt.

MR. NYLAND: "Is it right?" you said.

Ethel: Pardon me?

MR. NYLAND: "Is it right?" you said, or did you say "Do you try?"

Ethel: I try. (Mr. Nyland: Yes) I've been trying not to dwell results, but just to - just to judge an attempt by if it was sincere and honest. If I feel an attempt was sincere and that the effort was very concentrated.

MR. NYLAND: No, wait a minute. You mix me up a little bit now. You try not to look for results. First tell me what kind of results would you expect if you tried?

Ethel: I'm trying not to think about an attempt after I've made it. But just to let it go.

MR. NYLAND: Now wait. After you've made the attempt, you're unconscious.

of course
(Ethel: Right) So you can think or not think, it doesn't make any difference.

It's only during the process of having an 'I' that one would like not to have the mind function in the sense of thinking. And in order to accomplish that, one tries to reduce the activity of the mind to its lowest possible level. But as soon as an attempt is over, ^{and} ~~when~~ there is no 'I' because there is not any result of a wish, your thinking process will go on or not go on. And it has no further effect. So it doesn't help you not to think about it or think about it. It's only afterwards, when one has collected facts about oneself, that you want to think about such facts.

Ethel: Well, what I'm trying to ask is that sometimes I feel that it's right - what I'm doing - that I'm Working. It just feels so right. And yet, when I try to think about it, if I've collected any facts or information, there's no clarity, there's nothing. And so I think that it wasn't right - but at the time I know it's right.

MR. NYLAND: It feels right because it goes up to the point of your capacity to do what you are doing. It may in itself not be sufficient to give you facts about yourself which afterwards you could remember. At the same time, your attempt is right. I would continue with it. And it's only later when you want to use whatever there is as information - as we say then - of an objective kind, that you then can think about it, and then have material to think about. Just continue the way you are doing. It is quite right. All right?

Did that thing go off? Yes -
(Tape turned over)
Yes?

Ginger Ryan: Mr. Nyland, Ginger. There are, I feel, two really different ways that I try to Work. And one way is when I think of Work - maybe I'm doing something during the day - I sit down and I start to move papers around and I try - as we talk about ABC to observe myself in that way. And it comes from some kind of thought - or it occurs to me. And sometimes I get a result which seems to me to be the beginning of 'I'. The thing that surprised me was that I sometimes find myself awake during the day and it has nothing to do with the thought. Actually when I was in that, feeling awake, there was something also at a certain time that seemed to be present to me and it seemed also like what I got at in the end as the result of trying to Work with ABC. But it didn't start with the thought, and it didn't end with the thought either, when I tried to Work by the usual way that I do - if I don't get any results, then I usually begin

to think about it for a couple of minutes maybe, I don't know - and then I drop it. And _____

MR. NYLAND: I wouldn't call it two different ways of Work. I would consider the first one Work - when you make an attempt to be present to yourself by means of an 'I' which you create and you call as it is a result of that kind of a wish; that when 'I' is there, the question is still when this 'I' is then there, is it functioning? -

A result of Work always must end with the realization of my existence. And then that fact of an existence can lead afterwards, when it is a fact which is registered, to a description of the condition in which I received that information. But it is of very little use to ~~me~~ ^{me} unless there are connecting facts and I've explained that several times that it can happen that when the awareness extends and becomes awake, that then 'I' is also observing a movement of the body and draws from the facts which are then received, certain conclusions in my memory, remembering then that I was under scrutiny of 'I', active. Then I also include in that what is recorded as a memory of my behavior.

But all of that belongs to Work as we describe it and as we make attempts. The second is not a result of Work. It is exactly the same experience, but it only happens.

Ginger: I didn't make an effort...

MR. NYLAND: No, that's right. It happens to come to a person sometimes quite accidentally and without his knowledge and sometimes indefinitely in an unconscious state and those we have called moments I do not forget. It is a strange kind of a conglomeration in which an unconscious entity receives in-

formation as if it was Conscious. Without doing anything about it, it is just accidental and it happens to be at the place where I am in the conditions in which I am or for some reason or other, I cannot explain, but I have the experience as if something in me is awake.

Ginger: Well, I don't feel like not Working in the way that I usually do, but some part of me is very interested in developing this other thing and that, maybe...

MR. NYLAND: It won't when it's accidental, you would only make it if you know the law of Accidents.

Ginger: I don't know that law.

MR. NYLAND: That's right. So it remains accidental and you can be grateful when you experience it. But it's not to your credit. Anything that has to do with Work, might lead to the same kind of experience and it is right. Now if I make many attempts, there is something that is created in me adjusted to the making of an attempt - or that what I find as a result of Work is a little greater sensitivity for the conditions outside of myself. Both results may help me to have more accidental moments of awakening than I had before.

Ginger: They don't do anything for 'I' though, is that what you mean?

MR. NYLAND: No, it's only an experience of yourself in which the results of an 'I' observing you are reached, as I say, accidentally, and the result is a certain unity of yourself in which your ordinary unconscious functionings are not functioning. That is the description.

Ginger: I'm always very worried about going off on the wrong road - like I get on my tricycle and I'm worried I'm on the wrong street to Chicago or something.

MR. NYLAND: Well, go to Chicago next time. Why would you worry? Don't make it complicated now. You see now we are talking about ordinary life. So far it was alright because we talked about your attempts to Work. All right, get off the bicycle then.

Ginger: O.K.

MR. NYLAND: Good. Yes?

Phyllis Leavitt: Mr. Nyland in the past few days a lot of things have begun to come clear to me about my relations to Work and I feel that I really can't use the word Work yet in my life.

MR. NYLAND: You can't use what?

Phyllis: I can't really say that I have Worked. But what you said at lunch today summed up the position that I've been in for a long time. When I talked to you during the week - after that I was, felt so confused that I just had to decide that I wasn't even going to try to do anything that I would think of as Work and the only thing that I tried was the suggestion that you made to me about when I talk, to try to talk from the inside. And I tried it a lot. And even when I didn't remember to do it, when I was talking to other people, usually I remembered right after I finished talking. And I would try then to myself.

And that's the first thing that I've ever done that I connect with ?.
That really has a meaning for me.

MR. NYLAND: Then I would say that the result of the conversation was not as confusing, because it gave you very definitely something that you could do, which was right.

Don't mix it up too much with what I said at lunch. At lunch - when one has a realization of the wish for openness and not to be under pressure, the accent is on the level of one's being. When that is not there, or it is fairly low, or it remains so unconscious that it really has not much of a level, there is usually no result. There can be a thought and of course, also a wish for Work, but there is not most likely, no result of that kind. No objective observation process or no facts about myself which become objective.

Phyllis: I feel that in the past a lot of the time I've tried to Work - what I thought was Work - not, I could almost say - almost not to face myself. And since I haven't tried - and I've just been trying - what happens when I try to talk from the inside is that I feel some kind of central point inside myself that's very solid. And the more that I do it, the more I have it, even when I'm not talking in that way. And...

MR. NYLAND: That's right. That is right. That is why it is good. Also, it is a slow process, but whenever I start to talk from inside out I start to exercise that what is inside to make it function.

Phyllis: Well, since I've been doing that I've come to see, more and more that the possibility of Work is something really special and that I'm afraid to try - like - that I'm not right yet. And...

MR. NYLAND: I think it's right that you hesitate. I think it's the right attitude. One should not, not in any way, have a feeling that you don't use it, whatever it is, properly.

One hesitates a great deal when one wants to go within because one knows instinctively that that what one will find essentially is quite different from

where one lives usually. And the further I go inside, the more I ^Work in that way, with trepidation.

I have really a fear. The fear is twofold. I don't want to ^{have} ~~have~~ what I have had on the surface. I have fear of not knowing what I'm going to see. But one does it gradually. And each time that you have fear, each time that you don't dare to go further, don't force it. Start again at some other time in the same way and see if perhaps you can get a little further. Don't force it at all. Leave it where it has apparently outlived the usefulness of that kind of effort and wait til you have again enough strength to make another effort. All right? Good.

Gail Wolfskill: This afternoon I tried to emphasize - tried to ^{be} ~~be~~. And I wanted to - I hoped that a strong feeling would come and then I'd Work because I'd said I wouldn't work unless it happened. It didn't happen.

MR. NYLAND: You say you tried to be? What is this? When I say I want to be what I am - what am I? The level of being is a result of the functioning of three centers. When I say I want to find out what I am, I consider where at that moment, or during that period, my energies go. And it may be my head and the feeling, it may be an activity. That will determine the level of my being. If the three are connected with each other, if there is some possibility of them joining, without fusing, but at the same time, work together, the level of my being is raised. And that therefore if I say I wish to be I do it by means of bringing together everything that belongs to me. Almost in that one kind of an aim, my feeling, my thought, and my activity, or my posture. And because of the unity that can exist, I say not the unity of fusion but the unity

of association. Certain things then take place as if these three centers are ~~attached~~ **ATTRACTED** to each other because they have a similar aim. And my aim then is away from me but my being tries to reach it. And that is why the level of my being is raised. Because there is an aim.

Because when that isn't there, your being can be almost anything and usually it is quite scattered.

Gail: My aim was to Be.

MR. NYLAND: Yes, but you didn't do anything about it. The component parts in order to Be have to join. When there are three as centers and I wish an aim or unity, it is a condition in which the three component parts when they wish to join, the condition has to be such that all three recognize that condition and then wish to join for that kind of unity. Take a simple example because you know a little bit about chemistry. When there are three components put together as chemicals and you put them together, let's say in a bottle or in a beaker, let's say they're all liquid and you put them together and you mix them. That in itself may not result in any kind of a reaction. But when I start to heat it, the three components may recognize each other because they become in heat application a little faster. And therefore, there is more time to go around and see each other instead of being lethargic. And then at a certain point, which we simply call then a fusion point, the three component parts, having met each other, recognize that there is an aim - possibility for the three to become one.

And it is that unity that becomes the aim of my being. And when that aim is clear, my being in wishing to stretch out towards it, raises itself up.

Gail: Well, what I would aim - to Work - to wake up -

MR. NYLAND: No, it's not that aim. It's not that aim. When you have an aim to wake up, you want to have an aim for an 'I' present to you. That is only as far as Work is concerned. There is no fusion, *in that*

Gail: But, the level of my being just seems to have a

MR. NYLAND: The level of your being only starts to exist when the 'I' can continue to exist in relation to your body and your feelings. If that is there, the continuation of the awaken. . . of the awareness into an awakening will give you that aim. Because then there is a ~~tri~~ ^{three} unity. When it is just a wish and the awareness goes after the wish and doesn't exist anymore, when the experience is only one moment, it's not long enough.

You see, I have that wish and it is in my mind and then I start to interpret it as if I experienced it. In reality, I don't experience it. It's only the continuation of the wish creating 'I', 'I' continuing to observe, the observation process continuing in the wish, continuing to wish 'I' to be created.

But when it functions and it is that way and it - there is more than just an awareness, I agree with you, because that's also a form of the tri-unity.

All right?

Gail: No.

MR. NYLAND: Determine the level of your being first, before you want to use it. Yes?

Iris Segal: I've found that an openness towards Work and having a real wish to Work is related to a certain dynamic state in my ordinary life, in which I seem to stand in a different relation towards my life - something more essential

is functioning. The problem is that whenever this happens, my mind plays tricks on me and without my, most of the time, realizing that it's happening, it very subtly undermines ^{any} ~~my~~ openness I have towards life and towards experience.

MR. NYLAND: That's right. It's one interference of your unconscious mind which cannot really stand that there is something else that could function also like a mind. I think the unconscious mind is jealous. It doesn't want any interference with anything because it's very ~~happy~~ ^{happy} by itself. If they quarrel among themselves in your brain, it doesn't matter so much. But anything that enters from the outside immediately everything in your brain bands together to throw the outsider that is the intruder out. And then, of course, your unconscious mind - you call it - plays tricks it ^{it} ~~it~~ ^{simply} makes the 'I' or even the attempt of an 'I' disappear. Start over.

Iris: Well, it's that I don't - I don't even realize that I'm being mental.

MR. NYLAND: Good. It doesn't matter. Doesn't matter. If there is an 'I' it may come because of the feeling and it may come because of the mind. If I'm not interested in how it comes, but I'm only interested in the fact that it is there, I don't care how it has come about. And when it disappears, I'm only sorry that it has disappeared.

Iris: But when it happens, I'm just - I'm too closed - it's not open anymore and it doesn't...

MR. NYLAND: Then you have to wait. I think that the quantity of the wish as energy has been dissipated. It is finished. There is no more. And your ordinary life takes over simply until again because of a thought - or a wish, the feeling you have a desire to make another attempt. That's why I say,

start over again.

It's like a telephone which is busy. You desire to talk to someone. The line is busy. You hang up. Then you lift it off again and dial again. You see, at that time it may be possible that the line is free. You understand that analogy? I keep on trying time and time again until the condition is right. When I lose it too soon, I said it's not right but I have a wish so I continue with wish. I try this time, perhaps I'm lucky, I have a better result.

Iris: Is there anything I can do ⁱⁿ with my ordinary life?

MR. NYLAND: Start again. Every time it happens, start again. That will change it. It will not be changed overnight but it will gradually change because of your attitude toward Work changes. When there is persistence in attempts a person changes. It is true in an unconscious state. It is true in this kind of attempt even for Consciousness. When I keep on persisting, something takes place in my psyche. When I don't want to take no for an answer. That is the only thing you can do. ^{the conditions you cannot change} You cannot change the level of your being, as I say, overnight. But you can become much more insistent for yourself. And I hope that that wish will come back again and again and again and that you don't give up just because once or twice it was not very successful - or it didn't last long enough. All right? You don't agree.

Iris: It's just that it's mixed up my ordinary life.

MR. NYLAND: Yes, of course. That is where we swim. It's very difficult to get out of the water. I would almost say because we like swimming. It's honest. We love our unconsciousness, because it's easy, I don't have to do very much about it ^{than} and just keep on breathing. It doesn't require any.

particular attempt and as long as I stay within bounds of health, there is nothing to worry about. That is exactly what takes place. My unconscious state will continue. I don't have to make any effort for that. I am in that state, that's the way I am on Earth. When I introduce something of a different quality, I will have to fight. Because it's not natural.

Iris: Well, it's just that this state of ordinary life which is right and is right towards Work -

MR. NYLAND: But ~~it~~ doesn't last.

Iris: I can only get to it through Work.

MR. NYLAND: Yes. It doesn't last. It's good for that one moment. Then it's finished. Even if you would like it, there is no more. You have to make it again. We have just enough of a quantity of energy which is sufficient to make 'I' exist for one moment. When I start to learn how to make Work continuous, when during my observation process I know how to convert energy, I can keep it going. But I cannot, not in the beginning and I have to do the only thing that is left to me - is to begin again and again and again and again. After some time, I will know how to use the battery and at the same time charge ~~it~~ it. I talked about that the other day.

Yes? Yes? Go ahead.

Fred Curcheck: (Some inaudible words)...attempt. There was a loosening up and I seem to experience more and more, little by little, the level of experience - where each experience is new and unknown.

MR. NYLAND: Will I give you a task? Before you speak, not necessarily. here, but when you talk about things that are serious, will you formulate

a sentence in your mind first, before you say it, and then when you say it, say it just like anybody else would say it. Get rid of this mannerism. It's not right and it doesn't belong.

Fred: Mr. Nyland, I told myself ^{to speak} ~~just~~ quite simply this time... (Inaudible)

MR. NYLAND: All right, then we're on the same road. All right. Continue, do that will you? It'll help to relax yourself much more than any discussion.

Fred: Inaudible

MR. NYLAND: Not necessarily now, but next time. All right, good - no - yes, aren't you satisfied?

Clai Morgan: It's Clai this time.

MR. NYLAND: Oh, it's Clai. What was it before?

Clai: I... .

MR. NYLAND: All right. Go ahead.

Clai: I've had a lot of trouble lately being able to understand the concept of an absolute fact - of recording of something truthful. This week I had a realization ^{in talking to someone} ~~that~~ that what I'd been looking for all that time - what I thought an absolute fact or a truthful fact about oneself was - I thought that it would come to me like a strong realization ^{of} something that it would hit me so hard, some kind of realization of my behavior, I realized this week that I've been looking for the wrong thing...

MR. NYLAND: No, no, no. It can happen. Quite possible. I would even keep on looking for it.

Clai: I used to have realizations like this - something would click in my brain and I saw -

MR. NYLAND: It might.

Clai: But I feel that this isn't what I should be looking for.

MR. NYLAND: Oh, it doesn't matter.

Clai: It doesn't... I know - I felt that it didn't matter, because even though I had that realization, it didn't change my Work attempts at the end of the week.

MR. NYLAND: No, that's right, quite right. You are looking for something that you believe would be an attribute to it and it might be - in the form of a shock when it is something that is so unusual that it hits you. But it does not matter at all, even if you are looking for it, for that, provided you don't forget that what you really wish is to wake up.

Clai: That's what I mean. That didn't seem to be what I really wished.

What I really wished was some kind of a knowledge...

MR. NYLAND: That's right. I can wish for 'I' to exist and do what I think it ought to do. At the same time, it's quite possible, without forgetting this, that I would like to dress 'I' up. I would like it to be beautiful. I would like it to be ethereal. I would like it to have all kind of other things, but the one thing I want is that it is impartial and that it can actually observe me, and that it also has a certain feeling which I call benevolence.

You see, it's quite possible but it doesn't mean that it has to be that because my main aim for 'I' is to have a quality of **O**bjectivity. All right? All right.

Don't let this confuse you now. I am sometimes so hesitant in saying this kind of things in a general meeting. It did apply to her and she can understand it. But don't now start to describe 'I' as if it has to be beautiful.

Because you are liable to take that out of what I say and then, again, you miss the boat. 'I' remains 'I' as an objective faculty. That is the way it is supposed to be. But when I wish to dress it up, I have a desire even more ~~that~~ ^{is} when it is there - you know when I love a person, there is something that ~~is~~ ^{there} definitely is ~~now~~ regardless - but when such a person puts on a nice dress and looks marvelous, it does not change my love, but it means that I'm very happy. This is the difference. Yes.

Judith Conty: I feel a total lack of continuity in myself in relation to Work.

So each morning when I wake up, physically, nothing. I tried a task you gave once ~~saying~~ ^{to say} (~~Mostly inaudible~~)...when you wake up. ^{"good morning"} ~~A~~ 'I'... This was very helpful for a while but most of the time I have no sense of there being anything there that's the beginning of an 'I'. every day. nothing.

MR. NYLAND: What is there in ordinary life, that interests you? You're Judith aren't you? (Judith: Yes) And you wrote me, didn't you? (Judith: Yes) Now I ask you. What is ordinary life for? Sometimes when I have talked about Work is salt to make that what I eat more palatable so that I will have a desire for wishing to eat. Eating ordinary food is my unconscious state. But it carries the salt which has a very definite quality to make my food more the way, perhaps I would like it to be or when I say palatable, that perhaps it digests better. It is very much as if unconscious existence is a germ carrier that I really want my unconscious existence to have something that gives life to that what is my body and my personality. Now I say when it is a germ carrier usually that what carries the germ is not affected by

the germ, but it is not true of all cases. Because many times when something is contagious, I can be a germ carrier and it may be a very definite, like a cholera germ, I will die. And also the person who comes in contact with me. When I have ordinary life and I have something that is going within me and it is a dynamic force, it has my interest, enthusiasm. I want to do something with it because I have a little bit of an aim, a day, or perhaps a year - ordinary life - just ordinary.

I use it in order to become a carrier for something of a different kind of quality. So that when I wake up the morning and I think of my ordinary life and there is a day ahead of me and I want something to be done and I want to do it. Then, by association, I remember that whatever I will do, may have the chance of being affected by something of a different kind of a quality. So I say, 'I am a horse' and I want 'I' to ride the horse but the horse is my life because it is my emotional state. It may be a stupid horse sometimes and a wild horse, nevertheless it carries me from one place to the other, living on Earth. But when I want a rider to sit on that horse and utilize me to get somewhere, I chose 'I' to be the person who rides the horse.

You understand that? Because I want my Consciousness to use whatever there is of me and that what is me to become a servant to my Consciousness. When I want an 'I' and I want this 'I' to be my King everything that I possess will be subject to his beck and call. That is why it's so important to find something in ordinary life that can engage your attention - that you want to do without any further thought about Work. I want to do certain things and I

follow that. Then when I do it something in me is restful. I don't worry. I don't worry because I feel I'm engaged in something I can do and I want to do it. This creates for me a certain level and it is that level where I can place the desire to create 'I'.

I've told every once in a while about the necessity of a certain form of activity which does not require too much attention but at the same time shows that I am ^{alive} ~~alone~~. When I talk about Gurdjieff writing - he was going to restaurants to sit there and let the noise of the different people in the restaurant and the cups and saucers from the kitchen and the people who walk around, and the waiter and all that - little bit of noise - just enough to engage his attention and then he could think clear.

When one drives a car and the car is being manipulated by the body almost unconsciously and sometimes out of habit, there is an activity which is dynamic and onto that something can be latched on. That is the freedom of my thought, since a little bit of the energy is enough to sustain me and to maintain me in the way I am. This is the advantage of having something to do in ordinary life and the more I can do that well, the more I will be free to consider other things.

Ordinary life is needed for feeding 'I'. There is, in the beginning, no relationship towards God. I have to wait until something in me starts to remember God. And that then, when that is a response, I can pray for help.

I've said it differently, I create 'I' with that what is available to me, to the best of my ability - as an entity. I say that is the way I would like it to function. Now, because of this, I dare to ask God to fill it with Life. It is necessary, first settle certain things in ordinary life then, with that, something

can take place.

It doesn't matter if it's bookbinding. It's very good. But do it and see what has to be done. And with that you will be able to Work on yourself. All right, Judith?

You will see when you do. You will not see when you don't do. Doing opens the door. Not doing is just contemplation and you sit at your desk. One has to move to get sometimes out of that state.

Did that thing run again? Yah? So it's the end. The machinery dictates to me. So I am subject to the laws of the Earth.

I hope to see you next week. I hope you Work this week. That certain things will stick with you and then change them around. When they become,-- when they come from your unconscious state. Make them change around so that they ~~form~~ ^{face} the possibility of a Conscious area. That takes place in DO of intellect, it takes place in FA of emotions, it takes place in the SI-DO of the physical body.

GOOD - NIGHT

END TAPE

trans: Ibbie Kenna

ROUGH: Sheila/Jessica
11/15/70

1st. PROOF - Linda E.